

Entered at the postoffice at Marlinton, W. Va., as second-class matter.

CALVIN W. PRICE, EDITOR THURSDAY April 18, 1907

BALTIMORE CONFERENCE

conditions of locality. The Baltimore Conference, which comprises Maryland Northern and Western Virginia and parts of West Virginia, has for its meeting day the fourth Tuesday in March.

Upon Tuesday night the opening sermon is preached and the sacrament of the Lord's Supper is observed. The honor of filling the pulpit on this occasion is one much coveted by the clergy, and the lucky man is chosen at the preceding year's session. One of the "big timber" of the conference is usually designated.

Upon the fateful night he is upon his mettle. A large crowd is in attendance and there are numbers of critical brother preachers present. So the word is thundered out in true old Methodist style.

Upon each of the nights that follow, except Saturday, some one department of the church conducts services, when addresses are made upon its work and its needs. For instance, there is a "missionary night" and a "Sunday-school night." The collection basket is usually in evidence upon all of these occasions.

On Saturday night no meeting is held in the conference church, as there must be a cleaning up for Sunday.

ON SUNDAY MORNING. On Sunday morning after the preaching of the 11 o'clock sermon, the ordination of the deacons takes place. At night comes the ordination of elders. Both of these occasions are of more than ordinary interest and may be briefly described.

In the ordination of elders the names of the candidates for the office are called and their owners step forward before the altar rail. Then the secretary of the conference advances.

"Bishop," he says, addressing the dignitary who is to receive them into the order, "I present unto you these persons present to be ordained deacons."

Then there is reading of the Scriptures. After that the bishop formally asks the candidates if they feel called upon from on high to take up the work they are about to begin, and if they are resolved to devote themselves to it.

After this comes the most solemn part of the service. Laying down his ritual the bishop strides down from the pulpit to the altar and, laying his hand upon the head of the first candidate, repeats: "Take thou authority to execute the office of a deacon in the Church of God. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he places a Bible in the hands of each and says: "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same."

Now, finally there is prayer and the ceremony is completed. The congregation is dismissed without further service.

ORDAINING AN ELDER. The ordination of elders, a higher order, is conducted in almost exactly the same way, with the exception that in this occurs that strange ceremony, "the imposition of hands." Instead of the bishop alone receiving the candidates into the order to which they aspire, the presiding elders of the conference, together with the bishop, must take part.

A number of presiding elders are chosen, and when the time comes for the imposition of hands they group themselves outside of the altar rail around the kneeling figure of the candidate. The bishop is within the altar. First the bishop lays a hand upon the candidate's head; then one of the presiding elders does likewise, and so on. All of the hands are imposed until they rest in a column. Then suitable words are uttered and the process is complete.

There is a simplicity about both of these services, as there is in all Methodist rites, that if an ostentatiously performed renders them impressive. They give an idea of aural force and have a sort of cloudy fantasy about them that seems thoroughly typical of the birth of the faith which was among the poor and illiterate.

DRACONS AND ELDERS

The course of study must be gone through for admission to either one of these orders is rigorous and comprehensive. Two years is the time required for each. Psychology, English literature, mathematics, the usual college studies and knowledge of the Scriptures are the points upon which the examination for both orders are based.

The great difference between the authority of the deacons and elders' orders is that a member of the first cannot consecrate the elements of the Lord's supper, though he may assist in the consecration. The elder may do that a regular preacher may not. Only he has not had sufficient experience to be admitted to the relationship with the members of the church. This comes after two years' work in the actual field.

The power to conduct the marriage ceremony, it is interesting to note, is one of the first privileges vested in the aspirant for Methodist orders. It is given to the deacon.

Certain customs of great antiquity have informally grown up in the Baltimore Conference. The opening hymn, for instance, has been followed by generations of use. "And are we yet alive," it commences, and wherever its strain is heard by the Methodist preacher he unconsciously bows his head in memory of a packed room, with bright light and throng of his brethren sturdily singing. The closing hymn, "How sad it is to part," is equally sacrificed by time.

THE LIST OF APPOINTMENTS

One of the most impressive sights of the conference is the reading of appointments on the last morning. Then the "bar of the conference" is up, which means that a space is roped off in front of the church for the clergymen, and the seats thus saved are filled with black coated figures. In the rear of the house and in the galleries there is an attentive throng of laymen and ladies all eagerly awaiting the reading of the bishop's list.

This is the long expected hour of the whole assembly. Throughout the meeting gossip has been chiefly concerned with probable changes of stations. At last the bishop is ready. The conference rises with him. Then he reads the fatal list. Some of the men may move 300 miles. Some may be assigned to serve another year in a disagreeable charge but there is no murmur.

The appointments are taken as if they were the decrees of fate. They are heard in silence, and then, at their conclusion the Dextology is sedately sung. The members of the conference file out to face another year of exertion. Time has swung his pendulum for them once more.

A READY RHETORICIAN

Occasionally in the deliberations of the conference last week would be one of those little splatters of inharmonious that vex all legislative bodies. Bishop Hoar was master of them all, however. Rev. George D. Tyler achieved reputation as a rapid fire speaker. There was hardly any subject upon which he did not have something to say. I might be one concerning the appropriation of a sum of money for missions or one affecting church policy in the Far East. It made little difference. Mr. Tyler always had interesting views to expound.

Rev. William Stevens ran a close second.—It was an amusing thing to watch the absorbed way in which the presiding bishop's words were listened to. Whenever he opened his mouth to speak a breathless gallery and an expectant assembly waited to hear what would forth. If a witticism was made, no matter how far distant the point, the bishop's auditors would unflinchingly give it hearty greeting.—It must be nice to have so well dispensed a claque but rather wearing. Bishop Hoar is of strong constitution, however, and seemed to bear up under the strain without difficulty.

MAKING APPOINTMENTS

The prime occupation of a preacher's life at conference is making appointments. Anyone can understand with what mingled feelings he views his own situation and the possibility of being moved without warning, and one can also see that his interests extend to his equally threatened brethren.—It was purposed at one time to do away with the hierarchy in the Methodist Church

OF COURSE SUCH A MOVEMENT WAS

opposed and its author properly snubbed. It would have been a blow at the very roots of Methodism. Aside from all that, however, it is good that such a project received the quietus, because it would have taken away so much pleasure from the preachers. Anytime you saw a knot of preachers together last week, and the sight was not uncommon, you might be sure that appointments was the subject before the assembly. Creep up behind them and you would probably be rewarded by such scraps of conversation as this:—"Richardson is to go to Lewisburg."—"No to Frederick, I think."—"The bishop said, 'I think.'"—"The desire of our faith with which the question is brushed out at times was a saying. A preacher is not without his career and appointments in the keeping of the aggregation little subject which gives him his greatest chance to speculate.

THE BISHOP'S TASK

All appointments are made by the bishop and by him alone, as all good Methodists know. He takes into consultation with him, however, the presiding elders of the connection over which he is ruling. If he wants to use their advice, all will and good. If not why then is no business done then either.—The bishop has absolute power over the destinies of all the preachers in the conference under him. He may move them to Texas, if he wants, by transferring them. He may, in fact, change the whole personnel of the conference if he has a mind to.

Still there are no holders of this power at the present day who care to be so arbitrary. The bishop of the present consults with the presiding elders and to a large degree makes appointments upon their representations. The consultations of the elders and the bishop are held at odd times throughout conference week.—The presiding elders go about continually with an air of mystery. Rev. John A. Anderson, of Baltimore, wore an unwonted look of gravity through out the session. Heard his brethren knew something that the other did not know, and he knew that the smallest bit of information that he might drop would be eagerly seized upon and distorted into frightening shapes.—Also whoever talks with the bishop for the rest of that session a marked man. He has been with the mighty and he may know. His words are weighed, and their sound is never allowed to die unnoted.

FROM ALL WALKS OF LIFE

It is interesting sometimes to consider just what are the various avocations from which the Methodist ministers of today have come. There is Rev. Forrest J. Prettyman, of Trinity Church, of this city, for instance. He studied medicine, but felt called to other things and dropped his studies midway.

Rev. Charles D. Bulla, formerly at St. Paul's Church in this city, was before becoming a minister, an expert accountant in Washington. Rev. E. V. Rogers, last year at Central, but now a presiding elder, came from the ranks of the business men.

Stranger still, Rev. George W. Richardson, the biggest man in the conference, was once a loco motive engineer, and lost two fingers in the profession. The story of his conversion and acceptance of the bonds of the ministry is a strange one, as simple and as primitive as anything in the early annals of the church. In fact ministers seem to have come from all walks of life but one. There is no sign of a farmer newspaper man.

Dr. Samuel K. Cox is probably the oldest man in active work in the church. He joined the conference in 1844 and has seen 63 years of continuous service. From all indications he has still many years of usefulness before him.

The oldest man in the conference, however, is the Rev. Mr. Eggleston, who who several years ago was forced to take superannuated relation. Up to the time of his retirement he had been in uninterupted activity since 1824. This is probably the longest record of work in the whole history of the church.

I will preach at Elray the 3rd Sunday evening of April at 3 p. m., the Lord willing. G. W. Nickell.

WOMAN SUFFRAGE

It is with much interest we have read in your papers the Editorial in regard to Woman Suffrage. Have also read what has been said by "A Woman who don't care to vote," and having studied and thought on these questions am anxious to venture my reasons and opinions. We believe in woman exerting their influence in politics and religion as well as for all good, but we see no reason why men's influence should not be a little stronger in religion and then mix more religion with his politics.

Instead of people being afraid of mixing politics and religion it would be better to have a broader and better view of life and let the earnest, honest christians go to the polls and do his duty, and not let some party machine vote him, and manage who ever is elected.

A woman often has the care of a house and the management of her children—and if sickness or death has deprived her of some one to represent her at the ballot box, she may pay taxes, be liable to come in collision with the law, and if she breaks the law, she can be punished just the same as if she were a man.

We wared against oppression in the old days, taxation "without representation" and that is true today that woman who bears her share of life's battle, who go down to the gates of death, to bring a human being into the world, has done as much for the human race as has man. Again, we claim the ballot as a right; woman is classed with the following in some of our states viz: foreigners, minors, lunatics, criminals and idiots.

A minor may vote at the age of twenty one, when he reaches manhood. A foreigner may be naturalized in seven or even five years. Woman, then never becomes capable of caring for her own property.

It is fitting that the lunatic who is not to be trusted at large shall be denied franchise. The state provides for him, but does not for a woman unless she also is a lunatic. The criminal who ignorantly or willfully breaks the laws, should be punished, but when it comes to putting women on an equality with these, we protest.

Women want the ballot for every reason that man wants it. To protect herself; to protect her children; to have a voice in the affairs of state. If politics are so disreputable and corrupt as some people tell us, I wonder why some men can care for them.—If they are really unclean, then let us have a regular house cleaning and elect clean manly men to office.

We are coming to see more and more that women improve their opportunities as has been demonstrated in Colorado, North Dakota and Wyoming, and in places where women vote for school officers, and hold school offices, it has been no detriment to good government.

Woman is taking equal rank with men as bread winners, and in the eastern states where there are many more women than men, women are found in many avocations of life, and you find her in many of the trades and professions, doctor, lawyer, preacher farmer, etc; into some of these places she has chosen to come. In others she has gone because she has been compelled to make her living.

If she wants the votes, the passions are allowed a full vote through the hands of a half brutal population. Why should not virtue and aspiration be allowed voice, through the purest of her people, "Emerson"

Let us mention a few women who are for Woman Suffrage, Clara Barton, Harriet Martineau, Anna Swanswick, Miss Cobb, Frances E. Willard, Mary A. Livermore, Harriet Beecher Stowe.

"If women are fit to rule in Monarchies, why are they not qualified to vote in Republics."—J. P. A. B. Anthony.

"A state can no more dispense with the vote of women in its affairs than in its families."—Harriet Beecher Stowe.

"Justice is on the side of Woman Suffrage."—William H. Seward.

"In the progress of civilization Woman Suffrage is sure to come."—Charles Sumner.

"We need the participation of woman at the ballot box. It is

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We also represent eight houses for tailor made suits and among them one from this state—Mr Theo. Stumpf of Devise W. Va. who is a favorite among Lumbermen and knows how to fit and build a suit to hold its shape. Shoes, Trunks and Suit cases we have them a large stock in good grades and at prices that has and will sell them also a nice line of low quarter and about everything you can call for in Gents Furnishings and will continue to have. We do not say we sell the cheapest in the town or the State We will leave that for you to judge but do say we mean to deal and not over charge any one we have done business about one year without advertising as the goods advertise for them selves mostly and we are not quite on the rocks either. We have held our trade and will continue to do so by deserving it. We took over two hundred orders last Jan for tailor made suits. This year we must take three hundred our motto is I will. You can see we have had the experience and can fit you as we know how. Below you will find a clipping from a paper we think worth repeating.

Who carried you last winter when you were not of a job or had had no money? When you want to raise money for your church or some needy person in town do you write to Sears & Roebuck or do you go to your home merchants? How much does Sugal Cooper & Co, give towards reaping up side walks or paying the ministers salary. Watch us close see if we practice what we preach when we want a clerk do we send off and get one or do we employ the home boy see where our suspenders and Pools flannel are made we think you will find W. Va. about all our notions and tailor made suits are W. Va., bought. Patronize home merchants and industries when possible.

J. A. HOOVER, Clothier, Marlinton, W. Va.

Missouri Farmer Sale. An 80 acre farm at a bargain, four mile east of Hinton, Mo., on main road. 40 acres in cultivation; comfortable house; large log barn; good orchard; good water. Handy to school and church; daily free delivery of mail. Reason for selling the owner is old and wishes to break up house-keeping. Price six hundred dollars; two thirds cash. Apply to R E L. Doyle, Hoston, Mo.

Administrators Notice. All persons knowing themselves indebted to the estate of the late J. M. Kennison and all person holding claims against the above estate are notified to make settlement on or before May 1st, 1907 with T. S. McNeel in Marlinton or with the undersigned. All claims must be duly proven. Porter Kellison, Admr, of Estate of J M Kennison

LOST—Gold broach set with amethyst and pearl, on Friday, between Marlinton and Elkins, on the train. Finder will please return to H. G. Baxter, Marlinton W. Va. (Campbelton)

Notice To whom it may concern. The public and all who may be concerned will hereby take notice that the partnership heretofore existing between O L Kenyon and E Whelan has been by mutual consent dissolved. The business to be conducted by O L Kenyon but subject to a deed of trust executed by said Kenyon to Samuel T Spears trustee. O L Kenyon & Whelan. Bring your job work to us Pocahontas Times office

STOP A MINUTE

WE WOULD LIKE TO HOLD YOUR ATTENTION.

There is something we want to say to you for your own good something that you will appreciate, if you will just listen to us—we want you to come in to look and try on several of our new spring and summer suits for men and young men, they are beauties.

We have double the Stock we ever had, for we intend doing double the business; for well dressed men are coming to know that the moderate price merchant tailor can't possible approach our clothing in Style or tailoring, to say nothing of the Price, The Price influences fabric, trimmings and tailoring but not the model.

The selfsame styles that we show in our highest priced suits are here at \$10.00, and since we purchase nothing from a maker, the wear of which he will not fully guarantee, you may rest assured of adequate quality, no matter what you pay. If you want a suit better than a merchant tailor can make you at double the price, a suit in very newest Style and of the most Fashionable fabric, and yet desire to pay therefor a moderate price, nothing affords better opportunity for selection than our superb line of Suits at \$15.00 we have them up to \$25.00 and down to \$5.00 a suit. Let us have the pleasure of showing you the smallest line of clothing you have ever seen on any counter, or in any store any where. At a Big Saving To You

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